

Andover Newton Bulletin



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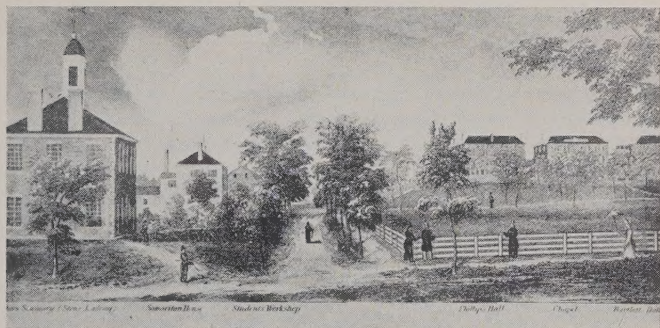
The year 1957 marks the sesquicentennial of the founding of Andover Theological Seminary and the silver anniversary of the affiliation of Andover and Newton. This issue of THE BULLETIN looks back with pride on the history of the senior partner in the School of which it is an organ, reflects with thankfulness on a quarter century of new corporate life, and looks forward to the realization of even greater hopes and plans under the guidance of Almighty God.

As Vaughan Dabney points out in his essay, the Andover Newton that is, is more the work of Everett Carleton Herrick than of any other one man. Dr. Herrick's death on February the 13th of this year brought sadness to all who belong to the Andover Newton family and to many far beyond its confines in church and state. A memorial address by Dr. Dabney and a memorial prayer by Dr. Berkeley, delivered at a service in the School's chapel on February the 28th, are included in this number.

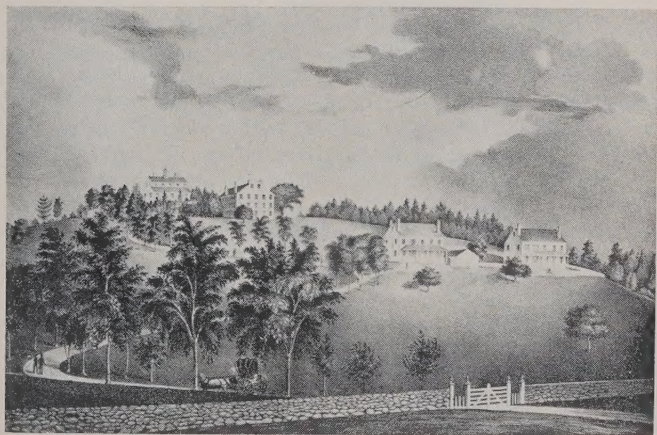
To his colleagues who have given so generously of their time and learning to the preparation of this Anniversary Issue, the editor of THE BULLETIN extends his hearty thanks and his congratulations on an important contribution to American church history.

S. MACLEAN GILMOUR

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Andover Theological Seminary as it appeared in early 1800s.



Newton Theological Institution as it appeared in early 1800s.

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THE HISTORY OF ANDOVER THEOLOGICAL SEMINARY

RICHARD D. PIERCE

The founding of Andover Theological Seminary marked a new epoch in the development of theological education in America. The preparation of ministers, hitherto, had been a more or less hit-or-miss affair which had been entrusted largely to parish ministers who had assumed the responsibility, either because they enjoyed tutoring young men for their own profession or because they needed to augment their slender parish stipends with outside employment. In many cases it was probably actuated by both motives, and the results, on the whole, were remarkably good. The theological training provided by Edwards, Bellamy, Hopkins, and Emmons, to mention only the best known of these domestic instructors in divinity, bore much good fruit and provided the parishes with men well equipped to enter their calling. Other ministerial teachers, however, left less brilliant records of tutorial service, and not a few men entered the parish ministry ill-versed in the theological disciplines. However, the system at best was unsystematic and was subject to the individual bias of the one man faculty.

Soon after 1800 it became increasingly clear that some sort of theological school was essential to meet the rapidly expanding need for young men for the evangelical ministry. The loss of Harvard College to theological orthodoxy contributed to the sense of urgency, but it was not the primary reason, for theological instruction had long since ceased to be the primary emphasis of the College. In fact, Harvard herself was soon to establish a divinity school within the university to provide for concentrated theological training.

The establishing of Andover Theological Seminary was the work of two groups of ministers and laymen in Essex County in Massachusetts. They represented two branches of Calvinistic thought, and their area of agreement lay largely in the fact that they were both strongly opposed to the new liberalism which had originated in Boston and Cambridge and was rapidly spreading over the eastern half of the Commonwealth. The Moderate Calvinists had their stronghold at Andover, while the Hopkinsian Calvinists centered around Salem and Newburyport. The time was 1806 and 1807, and there were still wealthy men in the churches prepared to respond to the appeal for funds. Another year and the Embargo Act would dry up the financial reservoirs, but by then the Seminary would be well launched on its course.

Five men and one woman provided the resources for the new seminary initially, and during their lifetimes and in their wills these same donors contributed more than \$380,000 for its needs. John Phillips (1776-1820), Phebe Foxcroft Phillips (1743-1812), John Phillips' mother, and their cousin, Samuel Abbot (1732-1812), all of Andover, contributed \$30,000, and Abbot was to make the institution his heir to the amount of \$100,000. Under the leadership of Eliphalet Pearson, lately returned to Andover from his Harvard professorship, and the Reverend Jonathan French, the parish minister of the town, these three layfolk had been led to consider the establishing of a school of divinity within the already existing Phillips Academy. The Reverend Samuel Spring, minister at Newburyport, and the Reverend Leonard Woods, since 1799 settled over the parish of West Newbury, were at the same time actively engaged in promoting the creating of a Hopkinsian divinity school in the Newburyport area and had secured the active support of three laymen, Moses Brown (1742-1827), William Bartlet (1748-1851), and John Norris (1751-1808). The first two lived in Newburyport, the last at Salem. None of them, however, was a church member, but they were, nevertheless, active in religious matters, and each contributed \$10,000 to start the project. Subsequently, Bartlet was to give in excess of \$175,000 and Norris's widow was to will \$30,000 more. From mid-twentieth century standards these men were not quite "ideal" laymen. Bartlet was so hard on his debtors that even his eulogists were constrained to admit that "he did good in his own unpopular way" and, although he observed "great punctuality in demanding his dues under all circumstances . . . saved that he might have the power to give." No friend of the poor, whose lot he considered their just due, he nonetheless was one of the most munificent philanthropists of his generation. Norris was a distiller of spirits in the generation before the temperance movement arose to plague churchmen's consciences in regard to the trafficking in alcohol. The Reverend William Bentley, minister of the East Parish in Salem from 1783 to 1820, has some interesting comments in his diary on the fact that Mrs. Norris executed her will only two hours and a half before her death, while virtually unconscious, and implies that an unusual amount of influence seems to have been brought to bear by friends of the seminary. Norris, himself, according to Leonard Woods, was "too much interested in money" and seems to have enjoyed hoarding his silver and gold. The story has come down that he kept a keg of silver dollars in the corner of his bedchamber. Brown seems to have been a modest man who had been fortunate in business affairs and was ready to support his pastor's project. He subsequently joined the Newburyport church and died in 1827 after a long and painful terminal illness involving gangrene. It is interesting to note that the

Norris spent their summers in North Andover and that Mrs. Brown was a kinswoman of the Phillipses and Abbot. Bartlet was the only one of the founders of the Seminary who was not in close touch with Andover.

At this late date it is not possible to discover the precise balance of motives that underlay the joining of the two seminary movements. The financial factor was certainly important, but it was not the sole reason. There was grave doubt in 1807 whether or not the General Court of Massachusetts would charter a Calvinistic school, for the legislators were predominantly anti-Calvinists to whom politics and theology were not unrelated. Grafting the seminary onto the already chartered academy at Andover would circumvent the need of seeking a charter. The blood relationship of the founders probably helped, and the more orthodox members of the Academy board were less fearful of Hopkinsian variants of Calvinism than they were of the Unitarian leanings of certain trustees living in Boston. Compromise played a part. Eliphalet Pearson of Andover became the first professor of Sacred Literature on the Hopkinsian foundation, and Leonard Woods of the Newburyport group was elected the first professor of Theology on the chair founded by Samuel Abbot of the Andover faction.

The united school did not come into being without some struggle to find ways and means to preserve the peculiar tenets of both groups. The final outcome was the creation of a Board of Visitors who were to oversee the acts of the Board of Trustees and, in the case of a professorial appointment, to act as a concurring body. A creed was formulated to which professors were to give assent at the time of their election and every five years thereafter. The professors on the Associate Foundation (funds deriving from the Hopkinsian group) had to assent to an additional or Associate creed. Unfortunately for subsequent legal interpretation, it was not too clear whether *all* the professors were under the jurisdiction of the Board of Visitors, or just how a professor on the Associate Foundation could subscribe to both creeds without some theological conflict.

The Seminary had almost immediate success. Amply endowed and widely endorsed by the orthodox clergy, the future of the school was assured. Students came from all parts of New England, and even the first five classes numbered men from three other states. When Harvard was offering her professors \$1,000 and a house, Andover was providing \$1,200 and a house. In fact, the founders intended that nothing should be lacking to induce the best men to teach on Andover Hill and that worthy students should be enabled to pass through the course of study. Although other seminaries sprang up in rapid succession at Harvard,

Yale, Bangor, Princeton, Auburn, and elsewhere within less than a quarter of a century, Andover remained the mother institution, and the curriculum which Eliphalet Pearson worked out in 1808 became the model for theological education in the Nineteenth Century. Pearson, himself, did not find theological education too attractive in practice, and after one year he retired from teaching, although he remained on the board for the rest of his life. Born in Newbury in 1752, he had gone to Harvard College in 1769, the year of President Holyoke's death, and graduated in 1773 on the eve of the American Revolution. During his college years he became a great favorite of the widow Holyoke and her daughter, who was thirteen years his senior and whom he married in 1780. At the outbreak of the war the Holyoke family removed to Andover, bringing Pearson with them. Here he came into contact with the Phillips family and was in no small measure responsible for nurturing in their minds the notion of an academy. When it was opened in 1778 he became the first principal and formulated its curriculum. In 1786 he became professor of Hebrew at Harvard and remained there until 1806 when, after serving as acting president for a year and failing of permanent election, he returned to Andover and was on hand to do for the seminary what he had done thirty years before for the academy. He was a layman until the age of fifty-six, when he was ordained in order to fill the newly established chair of Sacred Literature. Although he seems at this time to have accepted the general tenets of Calvinism and lost the election at Harvard as a result, he never preached after 1809, and before his death in 1826 had become a mild Unitarian.

The beginnings of the foreign missionary enterprise in this country run almost parallel to those of Andover. It is not without significance that the founders of the American Board of Commissioners for Foreign Missions lived largely in the seaport towns of Newburyport and Salem. Their ships had touched upon foreign shores, and they had seen "the heathen" firsthand. The rise of Andover and the rise of foreign missions were a common movement, drawing support from the same individuals and providing impetus to each other. The first six missionaries who went out to India in 1812 were all former students at Andover, and it was the determination of these six young men while still students that virtually forced the General Association of Massachusetts to undertake their support and to create a foreign missionary board.

Nor was Andover's leadership less distinguished in education and the parish ministry. More than 3,500 men went forth during the first century to positions of religious service here and abroad. But the latter half of the century was less outstanding than the first fifty years, not

because of any diminution in the quality of instruction or the calibre of the faculty, but because of issues inherent in the structure of the seminary. The two governing boards and the two creeds were bound to cause trouble sooner or later. The power was divided and the theology was contradictory. So long as the founders lived and the spirit of 1807 prevailed there was no serious controversy, but the latter half century was to be less fortunate. Furthermore, with the post-Civil War inflation, the endowments of Andover were no longer adequate to sustain the school at the level of pre-eminence that it had enjoyed in earlier years. The school entered upon a period of decline that was not stemmed until the next century when, in the years after 1931, the seminary had taken up its abode on Newton Hill.

The famous Andover heresy trials during the last two decades of the Nineteenth Century, when the Andover faculty were brought up for deviations from the creeds, are really a part of the theological and intellectual currents of the period. Somewhat to the point was the Reverend Cyrus Bartol's sermon, entitled THE ANDOVER BOTTLE BURST, in which he refers to the new theological wine which the old Andover bottle could not contain. Science was challenging the old theological order; biological and social evolution was distressing the orthodox churchmen; Calvinism was no longer acceptable to the man of intellectual breadth, since the inevitability of progress was the only kind of predestination acceptable to the times. The trials accomplished very little except to draw unfavorable attention to the Seminary and to frighten away students who preferred to avoid the stigma of graduating from a suspect school. The class of 1810 had sixteen graduates, 1840 had twenty-eight, 1890 had thirteen, 1907 had two.

The situation had become desperate. There were nearly as many faculty members as there were students, and the better candidates were going elsewhere. The funds of the school had not been appreciably increased for thirty years and were inadequate to the enlarged program which would be necessary to revitalize the institution. Moreover, the rural situation of Andover appeared to be a contributing cause in the decline in enrollment, for the trend toward university centres was apparent. The founders had expected that the Seminary would always remain at Andover, but they had stipulated that it could be removed if it became manifestly necessary, and in 1907 it seemed that the time had come when relocation was imperative.

By an irony of history, it came to pass that the Harvard which Andover had been instituted to combat and oppose became in 1908 the Harvard to which Andover returned for strength and survival. There were negative voices, but the predominant sentiment was favorable to

the transfer of the school in the interests of new life and advance. But the Harvard years were destined to prove disappointing. Enrollments picked up only very slightly; tensions developed between trustees and administration; funds were wholly inadequate to match the Harvard salary scale. President Lowell of Harvard was most friendly, but in his attempts to bring Andover into closer affiliation with the University he succeeded only in destroying the existing union. The Board of Visitors had not favored the removal in 1908, and in 1922 they were even more skeptical about further Harvard integration. Consequently they petitioned the Court to examine the proceedings and to rule upon the legality of the union. The Court tried the case and the findings were disastrous. It was held that the creed had been violated and that the closer affiliation with Harvard was inimicable to the statutes of the Seminary.

At this point it appeared as if the work of the school was at an end. There was no place for a Calvinistic seminary in the Congregational scheme of things, and such it would have to be if the creed were revived and enforced upon the faculty. The law, however, is not blind to the progress of man's mind, and it has a way of circumventing such impasses in outworn creeds. The doctrine of *cy pres* makes it possible to set aside impossible restrictions upon a trust and to free it so that it may continue its primary work. The primary purpose of Andover Seminary was to train young men for the Congregational ministry; the creed had been an attempt to define what the Congregational theology should be. In 1925, however, there remained practically no Congregational churches which subscribed to the doctrines of the Andover creed or which would employ a minister who held them. If Andover were to continue in its original purpose of training Congregational ministers, it would have to be freed from its creeds.

The Supreme Judicial Court of Massachusetts heard the arguments in the case and on April 10, 1931 handed down a decision setting aside the creed and permitting the school to take up its work in conjunction with The Newton Theological Institution. And so, on threshold of its one hundred and twenty-fifth anniversary, Andover Theological Seminary began a new life as a partner in the Andover Newton Theological School — a new life which has proven felicitous far beyond the highest expectations and which bids well to make the second century far more glorious than the first, pointing the way in the field of theological education to the coming great ecumenical age of the church.

TWENTY-FIVE YEARS AFTER

VAUGHAN DABNEY

The affiliation twenty-five years ago of two historic New England seminaries, one Baptist and the other Congregational, was something new under the sun. Theological schools of the same denomination had already merged, and later, theological faculties representing four denominations would federate at a great university. There are non-denominational institutions and church-related seminaries which have shed sectarian labels. Of all these accredited graduate schools, ecumenical in outlook, only one has a definite interdenominational history and structure. That school is Andover Newton, now in its silver anniversary year, and in the sesquicentennial year of Andover.

The complete story of the affiliation is told in the "History of Andover Theological Seminary" by Henry K. Rowe, and in the opening chapters of the autobiography of Everett C. Herrick, "Turns Again Home." There are valuable insights in personal sections of the memorial volume to Daniel Evans, one-time Abbot Professor of Christian Theology in Andover-Harvard and later at Andover Newton. A brief look, therefore, at each of the contracting parties, the steps leading to their affiliation and the fruits thereof should suffice.

It would take a motion picture camera to record the life of itinerant Andover, founded one hundred and fifty years ago as the orthodox answer to the capture by Unitarians of the Hollis chair of divinity at Harvard College. The Old Calvinists and Hopkinsians forged a creed, acceptance of which required of the professors eternal warfare against numerous errors and heresies, such as Unitarianism. A body of three Visitors was appointed to see that every professor took this vow on appointment and every five years thereafter. Tied in with the creed were gifts for endowment and equipment. In spite of lawsuits over the creed, the infant institution thrived, and during its century in Andover became recognised as the mother of American theological education.

In 1908 the seminary was removed to Cambridge to affiliate with the Harvard Divinity School. Some alumni muttered under their breath, but the Visitors raised no objection. The storm broke in 1922, when the Andover and Harvard authorities voted to adopt "The Plan of Closer Affiliation" which would result in the formation of "The Theological School in Harvard University." The reasons for this move were explained by Daniel Evans: "The World War made for a closer relation for both Andover Theological Seminary and the Harvard Divinity School. The paucity of students, the difficulty of

heating the buildings, the desire of Harvard College to secure the Harvard Divinity School building for other purposes, unified the faculties and the students of the two schools." At this point the vigilant Visitors entered the picture, being unwilling to approve a move contrary to the original intention of the Founders and Associate Founders of the orthodox seminary. The Visitors contended the closer plan was a violation of a theological trust and they won their case before the Supreme Judicial Court of Massachusetts. The closer plan was disallowed, and it was further decided by the Court that the Andover creed, in recent years accepted for substance of doctrine, must be taken literally. The rest is history. The professors resigned, the students folded their tents, and the Seminary fell asleep to await the coming of some Prince Charming, who five years later turned out to be Everett Carleton Herrick of The Newton Theological Institution.

Since Newton had remained immovable on her lordly hill since 1825, a few still pictures will suffice, yet these snapshots are full of action.

Inspired by the leadership of the Reverend Jonathan Going, a noted Baptist leader, a large gathering of representative laymen and ministers met in the vestry of the First Baptist Meeting House in Boston on May 25, 1825, and voted to authorize the Massachusetts Baptist Education Society to take the lead in founding a theological institution. The Executive Committee of the Society selected Newton Centre as the site, secured pledges in the amount of \$4250, arranged to purchase the spacious Peck estate for a campus, and called the Reverend Irah Chase, an Andover graduate, as its first professor. In November of that year he began his teaching in his own home, while awaiting the renovation of the Mansion House. The new Institution was chartered on February 22, 1826, a Board of Trustees took over, and in 1827 Farwell Hall was erected, the first among the several building that later crowned the Hill.

From the first, Newton was a pioneer school. Under President Hovey women were admitted to classes in 1890, a French department was established, and later, under President Horr, a suggestion was made concerning inter-seminary cooperation which has resulted in what is now known as the American Association of Theological Schools. Since Andover had already been affiliated with Harvard, to Newton belongs the honor of being the first denominational school to join with one of another church body.

The year after its centennial, when Dr. Herrick succeeded President Horr, things began to happen at Newton. There was a successful

campaign to raise \$600,000. Then the Newton Trustees voted to add non-Baptists to their number of forty-eight. Such a text as John 6:9 might have given scriptural authority to the persuasive president, "What are they among so many?" Of this ecumenical action Dr. Herrick has written: "It was, in my opinion, this vote which later on made the Andover vote unanimous."

Acting on a hint from a friendly Visitor, Dr. Herrick scurried off to confer with Dr. Frederick Harlan Page, president of the Andover Trustees. During their cautious conversation the President of Newton quoted these words of a certain gospel convert, "I thank God that he has saved me and I am ready to do anything he wants me to do, provided it is honorable." Could the honorable proposal for affiliation be made legal? It could be and was.

By the spring of 1931 Andover found release under the liberal principle of *cy pres*, signed articles of agreement with Newton, and leaving its Cambridge building behind to be sold later to Harvard, came to live on Newton Hill, bringing along her bags of gold, some painful memories, and a trembling hope.

Some said that Newton married for money and Andover to get a good home, and others saw the affiliation as the triumph of courage and tact. Not a few felt the affiliation was foreordained, since both schools had common evangelical and missionary traditions and represented denominations of similar polity. Many labored valiantly for the cause. To President Herrick, however, belongs the victor's wreath, along with Dr. Page on whose memorial tablet in our chapel are these words: "He beheld the vision of Andover Newton."

When Andover Newton opened in the fall of 1931 its future was as unpredictable as the New England weather. One Congregationalist felt that Ichabod should be the name of Andover, for its glory had departed; and a Baptist was heard to remark that the name of the school should have been "Handover Newton." Yet a few weatherwise prophets predicted fair skies for the launching of the new enterprise, and so it has proved. Since then there have been intermittent showers and sunshine and dark skies now and again, but favoring winds have filled the sails of hope.

Early in 1932, the new Dean was duly inaugurated in his three-fold office with pomp and circumstance, less a tribute to the untried incumbent than a token that the flag of Andover was no longer at half-mast. The two flags of Andover and Newton, side by side, have flown aloft ever since.

At those Commencement dinners long ago, the respective speakers toasted each other over the coffee cups, and hailed such household heroes as Adoniram Judson and Samuel F. Smith, and referred to the confluence of two great rivers. With true Websterian flourish the immortal lines rang out, "Liberty and union, one and inseparable, now and forever." Even the dear old school song "Newton, blest Newton" became "Andover Newton, star of united ray." Those were indeed exciting and happy days, and an acquaintance begun with a punctilious yet sincere politeness has ripened into a close and enduring comradeship.

Seeing that other seminaries boast after the flesh, we like Paul glory also, and speak of our affiliation achievements over the years. Chase House has been given a face lifting, Herrick House and Kendall Hall, apartment dormitories for married students, have been erected, along with Noyes Assembly Hall and an administration building. Campus housing has been provided for six faculty families, the grounds have been beautified, and additional parking space provided. Sturtevant Hall has been renovated to provide more attractive student quarters and a model kitchen. The museum has been moved to the Library to lend perspective to the visual aid department nearby. Recently half a dozen new faculty offices have been opened on the ground floor of the Administration building, and the public relations department has been provided ampler quarters.

The separate boards of trustees have increased in strength and influence. The Andover trustees have grown from thirteen to twenty-five and have given up the office at 73 Tremont Street in Boston; and Newton continues to draw strong lay and clerical members, among whom are still a few non-Baptists. Both boards have alumni representation. The boards function as one through the joint Administrative Committee, have pooled resources in a common purse, and have union meetings on the Hill, prior to required separate sessions. Too much credit cannot be given to the loyal laity of Andover Newton, under whose bold leadership and prudent administration our school is in a healthy financial condition, as indicated by figures from the offices of the comptroller and of the assistant to the President.

The book value of endowments and insured value of buildings have increased from \$3,025,070 in 1932 to \$5,288,051. Actually to date the school's endowments at market value and the school's buildings at insured replacement costs are valued at \$7,133,978. In 1947, for example, there were 145 gifts for current support from friends, alumni and churches, totaling \$17,012, while in 1956 there were 1,084 donors who provided \$58,249 for current support. A reasonable

expectation for 1957 is \$70,000 for current support from 1200 givers. Six years ago only 96 Baptist and Congregational Churches contributed \$6,564; prospects are bright for \$30,000 in the current year from 350 churches. There are more special scholarships now, the donors representing individuals, churches, and the student body.

Note the generous loyalty of alumni. In 1951, \$1,495 was received from 195, yet last year 256 alumni gave \$4,165 for current support, which will be topped in 1957. It should not be forgotten that in 1952, 625 alumni pledged \$46,058 toward the Development Program. Our alumni are solidly behind the school. Their recent merger into one body is one of the best ecumenical gifts yet made to our school.

The academic life of the school has deepened and expanded. Admission standards have been raised, graduation certificates have vanished, and the separate scroll sheep skins have yielded to a common modern diploma. The practical courses have been enriched in content and the major disciplines accorded their rightful place. New classes in clinical training have been introduced in connection with the establishment of the Guiles Chair, and the fourth year intern program is now spreading to other theological schools.

Our scholarly faculty is not so much absorbed in the reading and writing of books that they lose interest in individual students, nor do they dwell so aloof in ivory towers that no seminarian dares seek entrance. Year end faculty retreats give relaxation and perspective after class room toil, visitation among colleges, and attendance upon denominational gatherings. A clinical summer school flourishes, and under faculty supervision house parties are held on the Hill for a selected list of college students interested in church vocations.

The modest field work program established in the early years of the affiliation has grown into a thriving department which enlists the aid of professors and pastors in such important areas as religious education, social service, and the care of churches. The speech department is happy in its endowed laboratory, with tape recorders, where potential Fosdicks listen to their own sermons as well as to those of the famous master himself.

Though a dozen denominations are represented in the student body, Baptists and Congregationalists predominate, and in about equal numbers. Presbyterian students have their own instructor in polity. The school is not church controlled, yet each of the two denominations provides trustees, faculty, and financial support. Frequent visits to the Hill of Baptist and Congregational leaders from all parts of the

country not only vitalize denominational loyalties, but enrich the common store of Protestant information and point up our peculiar contribution to the coming great Church. Sectarian shibboleths have seldom been heard on the Hill, and while the students periodically feel urged to reform this or that in seminary life, they are loyal to the affiliation itself.

Looking backward one has nostalgic feelings for objects, events, and friends of those earlier years. Gone is Professor Berkeley's faithful dog Jack. Gone also the wooden library stacks, the well house, the unsightly water tower, and the old tennis court where faculty and students battled it out. The broad stairs of Sturtevant, rising abruptly from the narrow entry, once afforded a vantage point for hungry students ready to come down like the wolf on the fold at the sound of the dinner bell. Now a spacious foyer greets the eye, and fire-proof stairs are around the corner. A new campus is arising on the upper Hill around the lovely mall, with its vista of the distant Blue Hills of Milton.

Of that original Andover Newton faculty only Russell Tuck is active, continuing a faithful service begun in 1929, two years prior to the affiliation. The first draft of this paper carried the comment that the rest of the faculty are now the emeriti, President Herrick, Professor Berkeley, and the writer. Then came the sad news of the death of our beloved Everett Carleton Herrick, whose going leaves a lonesome place against our skyline. Our hearts are heavy. We rejoice that until the very end he had a cheerful interest in his friends and in the affairs of the school. More than ever we now look to Professor Berkeley as our Nestor.

The students were poor but happy in those former days, and not many like Cephas led about a wife. Nowadays, according to President Gezork, half the students live by the "sweat of their fraus." Orientation Week, retreats, Clean-up Day, and the Hill View have come during the years. In former times we burned fewer altar candles and talked less about neo-orthodoxy, but there were the all-seminary prayer meetings, the morning watch before the open fire, and occasional evenings of poetry or chamber music. No one wishes to turn back the hands of the clock. Yet the absence of many things that now bless the school did not too greatly hamper the devoted labors of former faculty and students.

The three-day graduation exercises have been stream-lined and baccalaureate services are alternated between the two cooperating churches. Yet on Commencement Day we still march down the same

old hill to the same old meeting house from which new graduates go forth to proclaim the enduring riches of the abiding gospel.

Although it was but a dozen years ago, World War II seems remote, likewise the Navy V program and the accelerated course of study. One tablet in the chapel reminds us that of the 150 alumni in the chaplaincy two were killed, and another tablet recalls the martyrdom of an alumnus missionary in the Philippines.

The retirement of President Herrick in 1946 at the age of seventy occurred according to custom, and he left laden with honors. For some, the Hill has never seemed the same since. An interim administration carried on for a year until the advent of President Tribble, the thrust of whose personality and program of advance is still felt. After his brief administration Herbert Gezork became the school head, and in due time Roy Pearson came along to be his colleague. If you would behold their monuments, look about you!

Our present student body consists of 191 men and women, from thirty-three states, seven foreign countries, and one hundred and fifty colleges and universities. The last catalogue lists fifteen faculty members, with thirteen associates and lecturers.

In connection with the observance this year of the Sesqui-centennial of Andover, an attractive program is being arranged, including a colloquium on missions. Taking advantage of this celebration and the observance of our silver anniversary, a grand plan of advance has been set in motion. The Development Program begun in 1952 with a million dollar ultimate objective set as its first step a goal of \$300,000. Pledges for \$350,000 were reached in 1953 and today the total is \$600,000. Future plans call for a new boiler, a renovated Farwell Hall, and a new dormitory for married students toward which \$100,000 has already been given.

Since Andover Newton has not as yet received any huge gifts as have other schools, the sacrificial support of our friends is a remarkable endorsement of the school.

By request Professor Berkeley has written this salute to Andover Newton: "There came with the union of the two schools a newness of life in depth and breadth, first like the quiet dawning of a new day, and then the increasing fulness of richer service to the churches of Christ."

The past quarter of a century has been an exciting time for those interested in American theological education. Surveys of Protestant seminaries have raised disquieting questions about the leadership

abilities of divinity students and the adequacy of their training. Careful studies have pointed out the confusion existing in seminaries and churches, as well as among the clergy, as to what the function of a modern minister really is.

This confusion of purpose has pulled pastors in all directions and may have led to the condition described in *Life* magazine some months ago in an article titled "More and More Ministers Crack Up." The latest suggestion concerning the minister's chief task comes from Richard Niebuhr in his survey book "The Purpose of the Church and its Ministry," in which he designates the title of a minister as a "pastoral director."

The insistence of the churches upon young leaders makes it difficult for older men to gain promotion. In a certain denomination only one fifty year old minister out of ten can secure a larger church. Little wonder there is a shortage of ministers. At Andover Newton we have been aware of these problems and are working on their solution.

But the tide is turning. Seminaries are crowded, and the Protestant public has shown its concern by pouring treasure into the slim coffers of worthy divinity schools. Our own school proudly takes its unique place in the sun of popular favor.

Two recent gatherings symbolize the material and spiritual strength of the school. On February 8 an overflow joint trustee luncheon at the University Club in Boston heard formal reports from the long-range planning committee, the new building committee, and representatives of Marts & Lundy, along with Dean Pearson and President Gezork, Mr. Cole, and Dr. Meek. It was heartily voted to adopt the objectives mentioned above, a new dormitory for married students, a renovated Farwell Hall, new boiler, and increased endowment. In my opinion it was one of the most momentous gatherings of its kind held in many years.

The other meeting, extremely important, was a chapel convocation which signified the continuing concern for the intellectual and spiritual life of the school. The speaker was Dr. John Baille, professor of Divinity at the University of Edinburgh, and principal of New College, the theme of whose address on the unique Person and work of Christ was based upon the words of Peter in Acts 4:12: "There is none other name under heaven given among men by which we must be saved." This was received with close attention by all who thronged the chapel. It was fitting that Dr. Roger Hazelton, Abbot Professor of Christian Theology, should preside. The chapel service reflected

his liturgical taste, educational ideals, and theological concern, and as such signified the rare quality of his life and teaching among us the past twelve years.

The purpose of the Founders of Andover Theological Seminary as set forth in the Constitution of 1807 was to make "some provision for increasing the number of learned and able Defenders of the gospel of Christ, as well as of orthodox, pious, and zealous Ministers of the New Testament." Today the leaders of Andover Newton have the lofty purpose of those of one hundred and fifty years ago, and cherish the same convictions concerning the need for an adequate spiritual leadership. The modern defender of the gospel of Christ fights on a global front, where sectarian rivalries are giving place to an ecumenical strategy, which Andover Newton has been fostering for a quarter of a century.

In conclusion, perhaps a personal testimony may not be out of order, as half of my ministerial life has been spent in the blessed service of our school. In all these years I have been greatly indebted to my Baptist colleagues and friends for their kindness, cooperation, and loyalty. Together we have worked for and rejoiced in the success of Andover Newton. Some have planted, others have watered, but God has given the increase. Our bi-denominational school, to use the expression of Professor Brush, is united and strong, prepared to face the future. Under President Gezork and Dean Pearson, we shall go up and possess the land.



ANDOVER NEWTON AND MISSIONS

J. LESLIE DUNSTAN

On February 19, 1812, the ship "Harmony" sailed from the port of Philadelphia bound for Calcutta, India; on board were Samuel Nott, Gordon Hall, Luther Rice, and the wife of Samuel Nott. On the same day of the same year the Brigantine "Caravan" sailed from the port of Salem bound for Calcutta; on board were Adoniram Judson, his wife, Samuel Newell, and his wife. The five young men were appointees of the newly formed American Board of Commissioners for Foreign Missions; indeed, they were the first appointees. Less than two weeks before the sailing date they had been ordained to the Christian ministry and set apart for foreign mission service at a specially called meeting at the Tabernacle church in Salem.

Judson, Newell, and Nott had graduated from the Theological Seminary at Andover; they were members of the first class to finish the prescribed course after the School had been founded. Hall and Rice had been students at the Seminary, Hall for one year and Rice for two, and both undoubtedly would have completed their work if they had not urged upon the Mission Board their wish to go with their fellow students, and if the Board, moved by the uncertainty of transportation during that time of war and by their own ardent desire to launch a mission enterprise as soon as possible, had not heeded their wishes and allowed them to go before their graduation. Thus Andover Theological Seminary came to send some of its first graduates to the peoples of other lands, that sending being the very first done by the churches of the United States. Andover Theological Seminary and Christian missions in our land were inextricably entwined at their inception, in such fashion that each was part of the other.

Yet this was not all, as is now widely known. The American Board was formed, in the main, by men of the Congregational persuasion; the Theological Seminary at Andover had been started by men of the same persuasion; and the five young men who left their homes for distant shores were known as brethren within the same fold of Christian fellowship. But by the time the two vessels reached India, although there is no evidence that the length of the voyage had anything to do with the matter, Judson and Rice had become convinced of the correctness of Baptist beliefs, confessed their new found faith upon landing in India, and were baptised by a British Baptist residing there. As soon as they were able the two men reported their action to the American Board and then addressed themselves to the Baptist churches in the States with the suggestion that they

might be willing to maintain a missionary enterprise of their own. The suggestion met with a favourable response and the General Missionary Convention of the Baptist Denomination in the United States was formed.

There is something a bit mysterious and strangely intriguing about this episode in mission history. When a person ponders it he can hardly help but let his imagination run. How did the change in beliefs come about? What happened while the change was taking place? How did the young men who did not change act all the while? There is a story that during his senior year at Andover, Judson had been given the assignment of acting the role of a Baptist before the class, defending himself against the arguments that would be raised by the other students. The professor who set the exercise (his teaching methods would be considered quite up-to-date at mid-twentieth century) did so as a device for making clear to the entire Seminary class the correctness of Congregational ways. Judson, however, so immersed himself in Baptist ideas that he not only made it exceedingly difficult for the class to uncover any weakness in the position he presented, but he also raised grave doubts in his own mind about the whole matter. The professor, learning what had happened, asked Judson, subsequently, to defend Congregational beliefs, hoping in this way to counteract the evil effects of his earlier assignment. At least, that is the story. It sounds a bit apocryphal, but it may well suggest that Judson had acquired some Baptist leanings while he was still at Andover.

Be that as it may, we know that a group of English Baptists were on board the "Caravan" on their way to India. They had been in the New England states raising money to support their mission work and had been highly successful. (Remember that war was on at the time between England and the States; then think of a delegation visiting the enemy country to get help for their interests and escaping both with their lives and with substantial funds.) There must have been many serious conversations between those English missionaries and Judson as that little vessel sailed on its way. But what did Newell do while those conversations were going on? Did he participate or did he walk the deck in lonely and slightly self-righteous silence? By what unearthly power of fortitude or, perhaps, some earthly power of stubbornness did he withstand the arguments of a company of Englishmen supported by his own Seminary classmate? Whatever happened on that voyage, when the ship docked in Calcutta, Judson became a Baptist, while Newell remained a Congregationalist. Then, what about Rice? He was on the "Harmony." As far as we know there were not any Baptists on that ship to guide his thoughts and

strengthen his spirits; and he had to deal with Nott and Hall. Did he keep his thoughts to himself during all the days of the journey? If so, we can but be amazed at such self-control! Did he cover up an inward change of heart so successfully that neither of the other men knew about it? Whatever happened on that ship, when Rice went ashore in Calcutta he became a Baptist, joining Judson in the new denominational allegiance, leaving Nott and Hall to their Congregational ways.

In any case, it is correct to say that the seeds of both the Congregational and Baptist Foreign missionary movements were planted and began to grow in Andover Theological Seminary. Two streams of Christian service (here the metaphor changes) flowed out across the world from that one institution right at the start of its history. It almost appears as though the inherent character of the School was hidden in its heart from its birth; in which case recent years have brought to light that which earlier could not be seen, as Andover and Newton have joined together as one School with a deep and abiding interest in Christian Missions as one of its main concerns.

But we speculate too freely; our job is to write of Andover Newton and missions, and to that job we had best return.

During the early years of the School there was no specific instruction in missions. Obviously, there was not enough knowledge of the subject at the time to constitute a course of study; and even if there had been it is doubtful if such a curriculum offering would have been thought necessary. In those days a missionary was a minister "who went forth in discharge of his own responsibility to Christ" (Memorial Volume, ABCFM, p. 270); and it was expected that, if "the professors in our seminaries of learning would hold up the work of subjecting this world to Christ as the noblest work to which the highest intelligence and the most devoted piety can aspire," a number of young men would present themselves for missionary service. There can be no ground, then, for saying that Andover Newton has made any special or unique contribution to the training of Christian missionaries; we can say, however, that from their beginning both Schools have nurtured and graduated men who have caught the vision of the world-wide task of the church and have given themselves to that task with vigour and creativity. The Schools were the institutions which provided education in theology for individuals who previously had dedicated themselves to Christian service. When the years of their education were ended, some of the graduates expressed their dedication and used their knowledge in the exacting tasks of the missionary enterprise.

The fascinating thing about many of the Schools is the wide variety of jobs to which they put their hands and the many different interests they developed. They were not prosaic or routine in their labours; they were not limited by prejudices or hemmed in by a warped conception of a missionary. They were versatile human beings; they knew they had in their possession a message of eternal value for all mankind; they were sure that they had to make that message known in spite of natural obstacles and threats to life; they saw that they had to create or devise the most effective means of fulfilling the obligation that was theirs. The role they played filled them with a continuing interest in their experiences; it elicited from their hearts a deep affection for the people among whom they went to live; it made them aware that some of the things they saw and heard would advance the knowledge their own people possessed; it gave them a readiness to engage in all sorts of activities for which their developing labours appeared to make them responsible.

Some of the Andover Newton graduates turned out to be expert linguists; indeed, many of them did. They learned native languages with considerable facility; they reduced languages to writing when that needed to be done; and they translated a vast amount of material from the English into other tongues. They were convinced that one of the media through which God's revelation was made known was the written and spoken word; acting on that conviction they saw to it that the Revelation was set forth in the languages of various peoples. It would be a somewhat idle yet nevertheless intriguing exercise to turn the pages of "The Book of a Thousand Tongues," the volume published some years ago by the American Bible Society, and list the graduates of Andover Newton whose names appear as the ones responsible for the translation of a part or the whole of the Bible. As the volume puts it, "they made themselves scholars by their very devotion to an intricate task." One wonders where they got such proficiency; perhaps the fact that the Schools in those days required their students to be expert in both Hebrew and Greek before graduation had something to do with it. They made many mistakes in this work, such as the missionary who, when reading from the Scripture and mispronouncing a foreign word, advised the congregation to "lay up for themselves trousers in heaven, where moths . . ." But the point is that they were not afraid to make mistakes. They knew their job was to make the gospel known to others and they were sure that the task required them to learn and to use the languages used by those others. To that work they gave themselves unstintingly.

They were not doctors, at least not many of them; yet in the lands to which they went they became the agents of a healing ministry

that bore living testimony to the Master Healer. A few of them had been given some training in medicine before they left the States; all of them had a full measure of folk-wisdom, picked up in New England villages and back-woods farms or during childhoods spent in lonely cross-roads homes. When they met human needs they used every ounce of knowledge they possessed, and even improvised when the occasion demanded it, in the supreme assurance that, largely ignorant though they were, the wisdom they did have would be used of God for His ends. In this part of the work their faith in God led to striking achievements.

They became teachers and educators. They were not trained educationalists, but they believed firmly that a people with learning could understand more of God's will and be better able to obey that will. And when they reached the countries to which they were sent they found people illiterate and ignorant. So they established schools, from primary level to college; they trained native teachers; and they spent hours supervising the work that was being done. And native peoples responded enthusiastically and in great numbers to these efforts. Yet those missionaries were not misled by the response. They knew that the learning did not necessarily take place when students sat at the feet of a teacher. And they assessed the results of their labour with an amazing objectivity. When they sent reports to the Mission Boards in the homeland, they cited statistics with accuracy and with some glow of pride which shines through their words; yet very frequently they added a passage like this: "It is respectfully submitted whether we may not have deceived ourselves in estimating so highly the benefits the people have received through the medium of the native schools. The simple statement that there are now 1200 schools and 40,000 scholars and so many millions of pages of books carries with it the idea of a great advancement in mental improvement. But if we reason from possibility to fact and then draw conclusions, we are extremely likely to be deceived . . ." (ABCFM Report, 1834).

After having written in that fashion the missionary (an Andover man) went on to describe in realistic fashion the deplorable condition of the native schools and the pitifully inadequate work the native teachers were doing. Yet the missionaries expanded their educational work as rapidly as they could; they kept on urging the Boards at home to an ever larger support for that part of the job; and even though at times they must have been fearfully discouraged, they never wavered in their belief that God required them to open the door of learning to all mankind.

Preachers, doctors, teachers, linguists, administrators — the missionaries filled all those roles as part of their normal duties. Those were

the tasks through which they expressed the purpose that led them from their homes to other parts of the world. And, as we read of those activities, we picture to ourselves men who were busy from early morning to late at night every day of every week doing the things that had to be done. Yet, amazingly enough, many of them developed avocations. They became interested in the lands to which they went and in the people among whom they lived. They wrote reports of the things they saw and the people they met. And those reports became the foundation upon which have been built some of the important scientific studies of our day. Take as an illustration one of the early graduates of Newton:

Francis Mason was born in England, the son of a preacher. He was brought up to be a shoemaker and had practically no formal education. He came to Philadelphia where he plied his trade. He wandered from city to city until finally he came to live in Canton, Massachusetts. There he experienced a most moving conversion and, dedicating his life to God, applied for admission to Newton Theological Institution. Upon graduation he sailed for Burma where he lived for forty years. After the death of Dr. Boardman his responsibility was for the work among the Karens. This he carried forward with amazing results. He journeyed and preached and taught. Churches were formed, schools were established, native leaders were recruited and trained, and a program of evangelism among other non-Burmese tribes was launched. Mason mastered two Karen dialects, translated the entire Bible into one of them and parts of it into the other, and prepared grammars in both languages. All this was a most impressive achievement, clearly worthy of a person of great learning and much training. And it is for this that Mason is known in church circles. But there was much more. As he travelled about the country he observed with great care the world about him and he meticulously recorded his observations in his journal. His Karen friends, noting his interest, came to him with specimens of birds, insects, plants and flowers, and to relate the stories told by the native peoples. Out of this material, gathered carefully and objectively over the years in the spirit of the true scientist, Mason wrote a book "Burma, its People and Natural Productions." The book went through many editions in both America and England and was looked upon for many years as the definitive work on the subject. For this Mason was made a member of the Royal Asiatic Society, a most signal honour. Yet he was only a shoemaker turned missionary. And he was only one among many who made significant contributions to the sum of man's knowledge.

Then it sometimes happened that missionaries became leaders of social and political revolutions. They did not intend to do this, but

as their work of preaching and teaching wrought changes in human lives, changes in human affairs resulted, and almost inevitably the men who had been responsible for bringing the message of new life were looked to for leadership in creating the forms through which that life could be expressed. Consider William Richards, an early graduate of Andover. He was born in Plainfield, Massachusetts. His older brother, James, had been an original member of the Society of the Brethren and, after graduating from Andover Theological Seminary, had gone to Ceylon where after a few years of effective service he died. The report said of him, "notwithstanding his long and protracted weakness, he was able to pursue a course of steady usefulness." That was James. William sailed for the Sandwich (Hawaiian) Islands the year his brother died. After he reached the Islands he was assigned to the town of the second largest port and given the job of starting mission work there. He immediately went about preaching and teaching. He wrote home that, when he first saw the place to which he was sent, "it seemed like the delights of Eden"; but he quickly discovered it was "more like the land 'East of Eden'." The life of the native people was completely immoral and thoroughly debased. Richards saw at once that he had to deal with that condition if the gospel were to have any real meaning for the people.

He discovered, as soon as he applied himself to this task, that he was in direct conflict with some fellow Americans. The whaling ships which stopped at the Island ports to replenish supplies often invited native girls to go on board; this practise had a great deal to do with the immorality of the people. Richards went to see the Hawaiian king and showed him the way his nation was being undermined by the influence of the foreigners; Richards advised the king to issue a royal command forbidding native girls to visit foreign ships. The king, after thinking about the matter, did as Richards advised. This aroused the ire of seamen and ships' officers, who considered the interference with their pleasure an unwarranted intrusion into their affairs. One captain, being called to task by Richards for a violation of the king's edict, fired his guns at the mission house. Richards' report of the episode found its way into the New England newspapers and created an uproar among church people and the operators of the whaling industry. Some of the captains, severely censured by the owners, vowed to "get Richards," and when they next reached Honolulu they brought about his arrest and imprisonment through false accusation. At the trial Richards was completely vindicated and became by virtue of his actions the spokesman for the substantial body of people, both native and foreign, who sought better conditions in the nation through the control and abolition of evil.

Not long afterwards the king, who had been considering the matter for some time, made up his mind that his nation needed to live under laws, as did other nations about which he had heard. So he asked Richards, for he was the one person he knew he could trust, to prepare a code of law. And the first constitution of the Hawaiian kingdom shows clearly the mind and the heart of the man who wrote it. "God has made of one blood all the nations of men, that they might alike dwell upon the earth in peace and prosperity." That is the way it begins. A bit later it continues, "We cannot succeed by ourselves alone, but through God we can; for He is king over all kingdoms . . . wherefore be it resolved, 1) No law shall be enacted at variance with the word of the Lord Jehovah or opposed to the grand design of that word." The missionary became the lawmaker.

Years went by, during which Richards was drawn ever closer to the king as an advisor. It finally became clear that the kingdom of Hawaii could not maintain its independence and its freedom unless it won the consent and the protection of the great nations which were then casting the shadow of their influence and authority across the world, and the king looked about for someone to send to negotiate with the great nations in behalf of his people. He turned to Richards and asked him to serve. Thus Richards became the plenipotentiary extraordinary to the United States, Great Britain, and France. And we see the missionary from Plainfield, Massachusetts, talking with Daniel Webster, Secretary of State, and John Tyler, President of the United States; see him working out a treaty with the high officials of Britain and France, who promised their protection for the tiny kingdom; see him in consultation with Leopold, king of Belgium, over plans for the economic development of the Islands. Surely the journey that took William Richards from the halls of Andover Theological Seminary to the seats of the governments of the world was a long and strange one. Yet, as we read the story of that journey and note in it the way in which Richards followed at every point what appeared to be God's will for him, the journey appears to have been inevitable. It is as though he were led to the place he came to occupy through his faithful dedication to his God.

Andover Theological Seminary and the World Mission of the churches in America began at the same time; each gave to the other breadth of meaning and depth of understanding. Through the years that intimate, inextricable relationship has been maintained unbroken. The churches of our land have sent young men to the School, and after they have graduated the churches have sustained them as they have journeyed to other lands. The tale of the work they did, of the

tasks they undertook, of their leadership among strange peoples, of their contributions to human knowledge has been and can continue to be told in many ways. They were the church abroad; they were Andover Newton abroad. In them the message of the church and the life of the School came alive. School, church, and missionaries have been united in service to the Divine purpose.



BAPTISTS AND CONGREGATIONALISTS

JOHN W. BRUSH

When the Congregationalist Ann Hasseltine Judson, devoted wife of a remarkable man, had just received immersion baptism in Calcutta in 1812, at the hands of an English Baptist missionary, she wrote home to a friend some words which read very strangely to us today: "Can you, my dear Nancy, still love me, still desire to hear from me, when I tell you I have become a Baptist?" The words make us smile, although we must in fairness recall the brooding cloud of loneliness under which they were written.

This essay of ours is being written on the Hill in Newton Centre where for twenty-five years Congregationalists and Baptists have been joined in the enterprise of theological education. Ann Judson would certainly be at home here, and possibly she would be smiling with us, in retrospect, at her own letter.

Our essay will present no simple thesis. We aim at a review of the relationships of these two denominations, as seems appropriate to Andover's 150th anniversary and to the quarter-century of the unique Andover Newton affiliation. If there is a hint of a thesis at all, it springs from a question the writer often finds himself asking, and that is, Why have Congregationalists, with their passion for comprehension and unity, had so little success in approaching the Baptists? The truth is that these two groups of believers have deep roots and important convictions in common, and have interacted from the beginning in significant ways.

The writer is a Baptist who cherishes friendship with hundreds of former students in Congregationalist pastorates and with other hundreds of ministers and people. He has put the Baptist word first in the title for a merely alphabetical reason. Obviously, of course, the terminology must at once be sharpened. "American Baptist" is the new name for the older Northern Baptists. The Baptist company in our land is a great, sprawling, variegated one, with twenty-seven groups totalling nearly 19,000,000 members (1956). There are two large conventions of Negro Baptists. Probably the fastest-growing church body in the land is the Southern Baptist, which recorded nearly 417,000 baptisms in 1955. Southern Baptists within recent years have aggressively invaded the north, unhappy evidence of the disunity within the Baptist world.

The other name in our title is also inexact, but even Congregationalist-Christian will very soon be extinct as a designation, as the

United Church of Christ comes into being through the merger with the Evangelical and Reformed body.

Current history is full of exciting change, but let us jump back into the days of Queen Elizabeth I and summarily probe our related origins.

There is the man Robert Browne. Clearly he first enunciated for the English-speaking world the theory or ideal of the church of gathered believers, that is, the autonomous congregation that rules its life entirely apart from the control of civil government. R. W. Dale's *History of English Congregationalism* (1907) affirms that "the ecclesiastical principles which Browne advocated in his earlier years are the principles of modern Congregationalism . . ." (p. 135).

We are here on debatable ground, without time to sift the issues. In brief, twentieth century American Congregationalist scholars tend to disclaim Browne and to find in William Ames, Henry Jacob, and others of the time of James I, the true founders of Congregationalism. This was the so-called "non-separating Congregationalism," disclaiming any intention of breaking fellowship with the Church of England, though determined to work out local church autonomy. The reader must go to the writings of R. P. Stearns, Perry Miller, Douglas Horton, and Verne Morey to substantiate this view. The English Congregationalists, I believe, are still disposed to hark back to Browne as venerable pioneer, if not as consistent builder in a recognizable line. An American Congregationalist, George W. Owen, has recently taken up Browne's defence (*Bulletin of the Congregational Library*, May, 1956). English Congregationalists, of course, had to work out their life in State Church England as non-conformists, fighting for liberty and status, whereas colonial Congregationalists actually ruled early New England and felt impelled to repress such variants as Quakers and Baptists.

Robert Torbet's recent *History of the Baptists* (1950) does not even mention Browne, for verifiable Baptist beginnings also root in the Jamesian period. Who does not recall that the First English Baptist congregation (London 1612) was the child of the Gainsborough-Holland covenanters, from whom also came the Leyden-Plymouth Congregationalists? The titles, of course, are anachronistic, for the terms Baptist and Congregationalist were slow in getting fixed. The Baptists emerge as those who are utterly sure that State and Church must not break into each other's business, that religious liberty is a Christian good and necessity, and that true baptism is of the believer's choice. (Immersion did not begin to prevail until the 1640's.) Congregationalists accented saving Christian experience quite as the Baptists did, yet Calvinistic electionism seemed to carry obligations to

baptize the "children of the covenant" in infancy. The earliest English Baptists were not Calvinists, although we must go on to say that the dominant body of English Baptists (American, too) came to share the powerful Calvinist theology with the Congregationalists and Presbyterians.

Before leaving England, we may well observe the close associations of Baptists and Congregationalists, obtaining until this present day, in Bedfordshire and the adjoining region. There is fun and confusion in reading denominational histories to find both bodies categorically claiming John Bunyan. The truth is, he belongs to us both, even though this writer would tentatively dub him a liberal Baptist. Bunyan Meeting, Bedford, founded 1650, is still a union church of both communions. About sixty congregations still belong to the Bedfordshire Association of Baptist and Congregational Churches.

What light can we throw here on the early New England record? Baptists should resist the temptation to represent Winthrop, Cotton, and the Mathers as blue-nosed squint-eyed bigots, over against the heroic and forward-visioned Williams and Clarke. We of the present owe them all a debt. With pleasure let us recall the ordination of Elisha Callendar in Boston's First Baptist Church in 1718, with the venerable Increase Mather and his son Cotton taking part and recognizing the essential evangelical unity of Congregationalists and Baptists. Complete religious liberty was still far ahead for the Baptists, for it is rarely that a vested interest renounces rights and powers without a long struggle.

With a historical-minded penitence for the worst, let us reclaim the best in both our separate and our common heritage. Every Baptist should realize that there is hard labor demanded today on the freedom front, and that if he is true to his legacy he will be working zealously against the tyrannies, overt and subtle, of powers ecclesiastical, political, social and economic. The vigilance of Southern Baptists for separation of church and state is commendable.

Old New England Congregationalism, at its best, was an adventure in building a godly society. The imaginative and courageous leadership of the Council for Social Action has translated the essence of this older purpose into the terms and strategies needed for today.

It is especially when Baptists celebrate the names of their leaders that they recognize the great debt they owe to Congregationalists. A bit of history needs rehearsal here. When the early New England Churchmen began to practice the Halfway Covenant (1662), many an

ardent believer felt that the ideal of a costly and experiential membership had been compromised in the direction of conformity to secular society. A small and rather despised church family, named Baptist, was at hand, holding up the requirement of a church of reborn believers. But it was the Great Awakening of the mid-eighteenth century which occasioned the first great growth of the Baptists — partly, and sadly, perhaps, at the expense of the Congregationalists. From this harvest came Pastors Isaac Backus of Norwich, Conn., and John Leland of Massachusetts and Virginia, two men whose names should be recorded in letters of gold in the history of religious liberty in our land.

The early nineteenth century brought Adoniram Judson and Luther Rice over to the Baptists. Thus again did Congregationalism adorn and nurture the significant leadership of the Baptist cause. Judson's greatness belongs to us all, but specifically he alerted and magnetized the Baptists of our land to the missionary endeavor, which has drawn them and held them together as a denomination more than any other factor. Rice, baptized in Calcutta shortly after the Judsons were, returned to organize the Baptists for missions and education. Judson and Rice had been educated at the infant Andover Theological Seminary. Less than fifteen years after their graduation, Newton was founded, staffed largely by men from Andover.

Think of how these lines go back and forth! Congregationalists have affirmed gratitude to the capable Baptist pastors of Boston who during the trying days of "The Unitarian departure," when all but one (Old South) of the city's old Congregational churches "went liberal," held the fort for evangelical faith.

We must not suggest by any means that vital and costly heart-religion was an exclusive prerogative of the Baptists. The whole Christian cause owes an incalculable debt to such flames of evangelical fire as Charles Finney and Dwight Moody, to name no others. Finney came from Presbyterianism into Congregationalism, and Moody had been reared a Unitarian. Both found Congregationalism the locus of their church loyalty in the days of their mighty evangelistic witness. Congregationalism is still a haven of congenial freedom to many, especially pastors. I realize that its leaders often deplore the fact that so large a proportion of its pastors are not men who were reared in Congregationalism. Perhaps we can say from the Baptist side that we gladly pay a part of our debt to the communion which bred our first great leaders, even though Baptists as a whole probably need nothing so much as they need a better-trained ministry.

The nineteenth century saw the vast spread of the Baptists, powerful on the frontier with a popular message for the pioneers, increasingly numerous in the South where they became, and remain, the regnant religious force, and capturing a large proportion of the Negro population. This growth was inevitably accompanied by division, for no power at the center can easily hold together this kind of centrifugal dynamic, impregnated with freedom. Southern Baptists pulled off on the slavery issue to organize their convention in 1840, although the Northern (now American) variety did not so organize until 1907. American Baptists have recently gone through a long time of troubles (J. C. Massee has written of it as the "Thirty Years War"), as the Conservative Baptist Missionary Society has claimed the support of six or seven hundred congregations. The rankling issue was the demand for the signing of a "fundamentalist" creed by prospective missionaries. American Baptists, however, insist that imposed creeds in any form are untrue to their tradition, and in this respect as in others they are very close to their ancestral cousins, the Congregationalists. Sadly we ponder the fact that the missionary interest that brought Baptists together also occasioned the break in this century. At least, Baptists are missionary or they are nothing.

The writer, because of his own allegiance, has dwelt more on his own communion and its problems than on the other. As to the peculiar genius of the Congregationalists, evidenced by a century of recent history, he sees it in the passion for a larger unity. This church family, possibly because of its strong New England rootage and its very failure to mushroom into such a huge and variegated world of faith as is the Baptist, has a remarkable homogeneity and a security of a kind that enables and challenges it to its unique adventure. C. C. Merrill in his Southworth Lecture at Andover Newton (1951) has well summed up the Congregational achievement in the field of church union.

We return to the great common heritage of these two families of Christians. In thousands of American towns and cities the two groups work closely on all united fronts of Christian concern, and in hundreds of places they merge their work in so-called federated or community or union churches and in yoked parishes. (We have American Baptists in mind, not Baptists generally.) Despite our sharp quarrels in seventeenth century New England, we can believe that our common spirit of Christian democracy and freedom has contributed immensely to the development of the American dream. In common through much of our history is the church covenant, by which responsible believers solemnly commit their lives and souls to God and to each other. Richard Niebuhr has written that American history

would have been greatly different without the influence of these covenanting churches.

The writer would commend a recent article in "The Ministers' Quarterly" in which A. P. Colbourn calls on Congregationalist-Christians to restore the use of the covenant to public worship. Many Baptist churches would profit from the same counsel.

Congregationalists, Baptists, and the Disciples of Christ agree cordially on the apostolic succession of congregational life and faith, a truth so obvious to us that no historical "proof" is needed. These three families hold that *koinonia*, or New Testament fellowship in Christ, is best realized (with its wide implications for democracy) in the local body of believers. The associational or presbyterian modifications of local independency vary, of course, from communion to communion. By its union with the Evangelical and Reformed church, some Congregational-Christians fear they will compromise their historic polity, although the leaders of both families insist that essential congregational autonomy will be preserved.

All congregationalists (the small "c" is important) need to ponder the charge that the close-knit local fellowship of our tradition all too easily engenders the narrowness of the social club and poorly mediates the breadth and the transcendence of the Church Universal and Eternal. The local congregation of our tradition, it is said, has not the power to rise above the level of the secular community in which it is lodged. Hence, for example, our failure to give strong and sincere leadership in the area of racial segregation. Perhaps, however, we are not alone in this respect. Does not the whole family of Jesus Christ on earth need to be pressed to its knees in deepest penitence for shameful capitulation to things as they are?

For us, perhaps the so-called Church Meeting has part of the answer. American Congregationalists have been reminded by Daniel Jenkins and other Englishmen of the high value of this institution, which seems to be our older prayer meeting and our business meeting pressed into an organic unity: a frequent gathering in which, as with the Quakers, unanimity in the Holy Spirit is the goal; a more costly and a more Christian realization than the mere majority which rules our secular assemblies. This seems thoroughly germane to the congregational way, and it could help us overcome tendencies to the "country club" mind. All of us need to pray more, and our laymen need the responsibility and the joy of public utterance in prayer. It is our congregational tradition, we believe, that has most positively lived out Luther's priesthood of all believers. Let us not lose it.

"How pitiful are little folk,
They are so very small
They look at stars and think they are
Denominational."

Methodists and Presbyterians and others who may read our words may justly say: Yes, but your common ground is largely common to us all. We answer: Of course. A Baptist state secretary, or a Congregational-Christian pastor, may flare up dictatorially at times in the manner of a hot-tempered bishop, and all of us alike tend to react as lovers of Christian liberty and *koinonia* democracy. Our common cause is glorious and demanding. The ease with which millions of earnest Christians move across denominational lines is not cause for dismay. The central Protestant consensus in our land is impressive.

On the other hand, we need not regret that the ecumenical discussions have impelled us to go back to the study of our particular traditions. The best in the Congregational-Christian heritage must be reevaluated and handed on, as well as in the Baptist and all the others. The dialectic tension of *denomination* and *ecumene* can be very useful until the Spirit reveals the next step.

Andover Newton, now past its 25th milestone as a joint venture, is unique in its standing as a bi-denominational school. It feels a direct responsibility to the churches of its two communions, which support it to a very encouraging degree, yet which happily exert no felt pressures against its liberty. Dean Emeritus Dabney, without underestimating the value of the non-denominational seminaries, reminds us of the strength of our position. The new United Church of Christ will greatly enlarge the area of our responsibility and bring a new richness to our common heritage. If I may speak for the Baptists, I would say to the new union, as we trust her friend replied to Ann Judson in 1812: "Yes, we shall still love you, even when you have changed your name."

"IN LOVING REMEMBRANCE"

of

EVERETT CARLETON HERRICK

by

VAUGHAN DABNEY

Dean Emeritus

*

Given at the Andover Newton Chapel Memorial Service on Thursday,
February 28, 1957, at ten o'clock.

* * *

What a remarkable man was Dr. Herrick! Like other great men he was a strange compound of contrasting interests and traits. He knew about birds and trees, and also about brick and mortar. He was gentle and easily entreated, yet he was a person of inflexible will. One day President Herrick was a Gandhi, the next a Samuel Walter Foss, and again a Joshua leading his beloved school into some Promised Land. He had the home-spun virtues the State of Maine often bestows upon her favorite children, yet he had the qualities that bespeak the universal man. We recall his gravity in counsel and his Yankee wit in after-dinner speeches. Children adored this kind man, faculty and students loved him, and laymen followed his lead. He lived in a house by the side of the road and was a friend to all sorts and conditions of men. Yet he walked in heavenly places with his Lord.

Born and bred a Baptist, the son of a parsonage, he was utterly loyal to the denomination that had ordained him. He was a good Congregationalist, too, and was at home in various denominational groups. Jewish leaders welcomed him at their services, Roman Catholic masses are being said for him, and a Hindu swami prayed at his bedside.

He loved Newton, but his heart was large enough to include Andover Newton, the creation of his genius. Perhaps we are too close to him, and feel his loss too keenly, to evaluate his life and work objectively. Some future school historian must do that. Yet we pay him wholehearted tribute as a wise master builder, an educational leader, and a distinguished ecumenical statesman. Everett Carleton Herrick was a remarkable person, a great man.

He was a good man, full of the Holy Ghost and faith. He dedicated his manifold gifts to God who made of them an instrument for His infinite purposes. This worshipful chapel is one of the many monuments to the vision of Dr. Herrick. He was never too tired or too busy to attend the service. When the bell rang he dropped whatever he was doing and turned in this direction, often with Mrs. Herrick.

Few needed the service less. There had already been the morning watch and perhaps the student prayer circle in his home. Few needed the chapel service more. Our friend sought strength to bear his own burdens — the thorn in the flesh, the care of all the churches, and the problems of a growing school. He sought God that he might bear the burdens of others, faculty and students, pastors and business men, and many of whom we never knew. So this man of prayer here in some pew cast his burdens on the Lord.

When President Herrick led the service it was a school event. Whether he talked about hymns, or a campus situation, or a Biblical passage, he always spoke as one having authority. Someone who heard him read the Scripture at a union summer church service he conducted in Newton Centre felt tears in her eyes. We know how she felt. When Dr. Herrick led us in prayer during his chapel service he seemed to commune with a close Friend.

Some of us can never forget the Commencement communion services held here for the members and loved ones of the graduating class. In spite of the strain of Commencement preparation and the demands of the baccalaureate sermon he had just delivered, Dr. Herrick was able to rise above the limitations of the flesh as he felt the inflowing of the Holy Spirit. He was no altar priest, following a prescribed ritual and administering a Holy Sacrament, meaningful as such a liturgy may be. He was less a father confessor than a father comforter, as he gathered us about a table of remembrance and fellowship whose divine Host was closer than breathing. After the singing of an old hymn or two, our leader quoted from some such passage as the fifteenth chapter of John and gave thanks for the elements in a moving dedicatory prayer. We partook of the bread and the cup, sang a parting hymn, and went out quietly into the night with glowing hearts.

Dr. Herrick was translated on February the thirteenth, the day before the birthday of Mrs. Herrick, of which the Hill family used to make so much. The faithful house-keeper at 5 Ripley Terrace said, "Now he will be with Mrs. Herrick on her birthday." Some may

recall that communion service when we dedicated the silver bread plates given by the faculty and their wives in loving memory of dear Mrs. Herrick. Now our two loved ones are together at the banquet table of the redeemed.

The spiritual life of Dr. Herrick, so rich and full, was nurtured in private prayer and nourished in chapel worship. He knew Whom he had believed and could truly say, "I can do all things through Christ which strengtheneth me." The secret of his power was soul force. His life was hid with Christ in God.

Thanks be to God for the Christian life and fruitful labors of our beloved friend, colleague and guide! Everett Carleton Herrick was more than a conqueror. Now that he has turned again home, we may safely leave him with loved ones gone before in that house of many mansions. He lives on in our hearts, and his works do follow him. It is for us the living to be rededicated to the tasks dear to his heart. Thus we shall pay him a perfect tribute.



PRAYER

by

DR. JAMES P. BERKELEY, *Professor Emeritus*

Given at the Andover Newton Chapel Service of Memorial for Dr. Herrick on Thursday, February 28, 1957, at ten o'clock.

O Thou eternal God, the father of our spirits, in whose presence there is no darkness and no death, we worship and adore Thee, the giver of eternal life.

O Thou Lord Jesus Christ, the Resurrection and the Life, who hast brought life and immortality to light, we praise Thy name in whom we have life now and forevermore.

O Thou Holy Spirit, the indwelling presence and revealer, we rejoice in Thee, our guide in the way everlasting.

As in this solemn hour we remember and honor thy servant, we praise Thee that Thou didst enter into his life early; that Thou didst give to him the new birth in Thy Savior Jesus Christ; that Thou didst cause the Holy Scriptures to dwell richly in his memory, furnishing his mind with Thy words and thoughts. For his richly stored Christian self, with its quiet contagion of faith, hope, and love, we praise Thee, the giver of all spiritual gifts.

As in this hour of affectionate recollection we remember and honor this leader in the work of Thy Kingdom, we praise Thee that Thou didst call him to this stewardship and that Thou didst discipline him for the work of pastor and teacher; that Thou didst give to him the special gifts of administration and didst guide him in the peculiar task assigned him. Especially we would voice our deep and lasting gratitude to Thee for Thy abiding grace and strength in his leadership of this school; for the vision that Thou didst awaken in his imagination; for the unfailing help which carried him through all his labors; for the success that Thou didst grant him. To our leader be our undying gratitude; to Thee be all praise and honor. May he hear from Thee, as well as from us, "Well done, good and faithful servant."

As in this hour of gathering in this place of sacred fellowship we remember our friend, our personal friend, the friend of us all, we praise Thee that through the love which Thou didst show in Thy Son, Thou didst enlarge the sympathies of our beloved brother, didst widen his interests and understandings so that he was ever attentive to and concerned for all whom he met, as his Christian spirit reached

out to make friends everywhere. We praise Thee that Thou didst create in him an unassuming humility, an unpretentious goodness, the kindly forgiveness of one who had been forgiven by Thee, the sympathetic fellow-feeling for the tried and tempted of one who having been tempted had won the victory through Jesus Christ, his Lord and Savior. We praise Thee for the kindly humor which lightened all the encounters of human relationship and deepened our friendship.

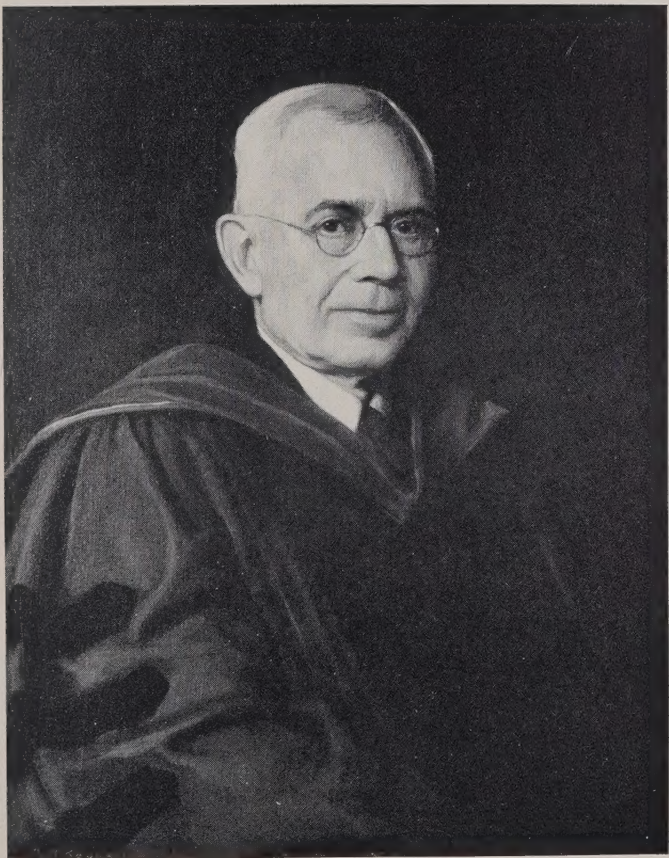
And now may the soul of our beloved leader and friend be united with Thee in a deeper, richer life in which we hope to join him in due time.

In the name of the Father who creates all life,

In the name of the Son in Whom we have eternal life,

In the name of the Holy Spirit who guides us in the way everlasting,

Amen.



EVERETT CARLETON HERRICK

